rewards which it added, by means of the pleasing emotions which it excited.

We now feel as if we had a firm footing to stand on, when we rise from the character of man to the character of God. If the physical works of God reflect the Divine power and wisdom, the original moral constitution of man conducts us to a belief in still higher attributes.

So far as man can judge from his own nature, he must look upon God as distinguished, not only by the loftiness of his intellectual being, but by the loveliness of his affections. Some persons, with the view of exalting the Divine Being, would, with the ancient Stoics, strip him of everything that bears any resemblance to will or feeling, as existing in the human breast. He has been represented by such as a mere abstraction, calling forth no affection, because cherishing no affection. This whole representation proceeds on the idea, that intellect is so much higher than benevolence. Yet so far as man is concerned, every thinking mind must acknowledge, that the soul is existing in its highest state when it is cherishing a holy love; and that intellect is in its highest exercise when it is directing us to the object on which that love is to be fixed. Take away benevolence from a moral agent, and you take away the very quality of which the moral faculty approves. Take away affection, warm and living affection from God, and you take away the quality which most endears God to our souls; you take away, if we may so speak, the very heart of God—the heart which loves us, and calls forth our love in return.

In true affection there is the mingling of emotion and well-wishing. In emotions, the elements, we have seen, are excitement and attachment. In regard to excitement, there is no reason to think that there is anything corresponding to it in the bosom of Deity. But most assuredly there is holy

attachment. We must be careful, indeed, to elevate him above weak and doting partialities, and above all that adhesiveness which springs from the earthly relationships of family, of kindred, and country; still there is complacency and delight in the affection of the Divine Being towards his works. And higher than this, there are benign sentiments of grace, tenderness, and compassion, leading him to feel the deepest interest in the welfare of his creatures, and calling forth corresponding feelings in their breasts towards him.